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Indian Education in the North West

Rev. Thompson Ferrier



INDIAN EDUCATION IN THE NORTH-WEST

History

HOW long the Indian has been in this country is a question that no one is prepared to answer. Dr. J. C. Nott is authority for saying that the 16,000,000 at the time the *Mayflower* discharged on Plymouth Rock have dwindled down to 2,000,000. He says the race is running out like sand in Time's hour-glass. Our relation to our Indian friends is peculiar, and so also is their relation to us. Before our time they were self-supporting. Their education was sufficiently profound to make them masters of the situation. They asked no odds from friend or foe. Civilization stepped in and wantonly destroyed their means of support. By destroying their means it made their knowledge useless. They had to begin anew when civilization, eager, ambitious, cruel, drove the game from the land and encompassed the people. It became necessary not only to find other

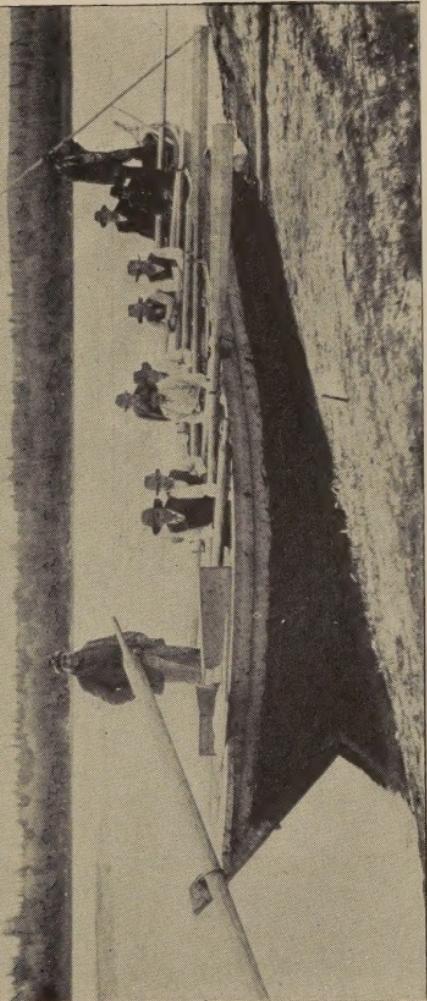
means of support, but to change all the habits and customs inherited and acquired for centuries. The old had passed away and all things had become new and exceedingly strange. In the old life waste was thrift, extravagance the greatest economy. They were nomads; enemies were everywhere; they must be prepared at all times to fight and to run. They could not be burdened with property; if they had much it impeded progress, which with them meant fight, or it would be stolen and enrich the enemy. We who own their lands owe a duty to this perishing race. The original occupants of the soil have inalienable rights, which no man may ignore or deny. Not that it is for one moment conceivable that these broad lands, already the home of millions, and prospectively the home for millions more, should forever continue the hunting-ground of these wandering children of the forest and the prairie.

**How our Government
dealt with the Indians**

We in Canada have never ignored the claim of the Indian by going to war with him; while across the border they have been warring almost unceasingly for a hundred years. It is said these Indian wars cost the United States \$100,000 for every Indian whom they have slain. Conquest does not free us from obligation toward the conquered. In 1870, when the territories from the Great Lakes to the Rockies and from the national boundary north were obtained from the Hud-

YORK BOAT LEAVING OXFORD.

Hundreds of Indians are employed by the Hudson's Bay Co. in the transportation
of Freight in these boats.



son's Bay Company for \$12,000,000, a comprehensive policy was adopted by the Government in dealing with the Indian. Wherever the territory was required for settlement, mining, lumbering and transportation pur-



THREE LITTLE INDIANS—WILD AND UNTAUGHT.

poses, treaties were made. Though the sovereign right to the soil was still held to be in the Crown, yet it was recognized that there was an Indian title that

ought to be extinguished before the land was patented to settlers. This title is, of course, simply an admission that the Indians should not be deprived of their occupation rights without compensation and their



THREE LITTLE INDIANS—INSTITUTE PUPILS.

formal consent. In Upper Canada, except in the cases of the Robinson and McDougall treaties, the surrender had been taken for certain lands to which the Indians

made a special claim, but in Manitoba and North-West it was over the whole area out of which the Indians were allowed extensive reserves at places generally selected by themselves. Not only were the Indians thus dealt with, but the half-breeds in Manitoba and the North-West Territories, on account of their possessing Indian blood, have been allowed lands and script to extinguish the share of title that comes to them through that blood.

Individuality of the Indian

Since 1870 the Dominion Government has made eight treaties with the Indians of Manitoba and the North-West, embracing a part of New Ontario. The Indian in the Maritime Provinces is not the Indian of Ontario, nor is the Indian of Ontario the Indian around Lake Winnipeg; those around Lake Winnipeg are very different from the Indian of the Plains, and the Indian of the Plains differs from the Indian of British Columbia. These facts need to be considered in forming a general policy for the Dominion. The commonest mistake made by his white well-wishers in dealing with the Indian is the assumption that he is simply a white man with a red skin. The next commonest is the assumption that because he is a non-Caucasian he is to be classed with other non-Caucasians, like the Negro, for instance. The truth is that the Indian has as distinct individuality as any type of man who ever lived, and will never be judged aright until we learn

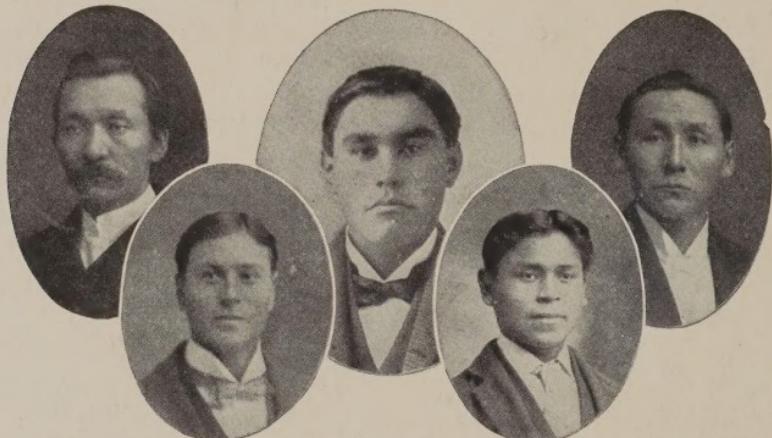
to measure him by his own standards, as we whites would wish to be measured if some more powerful race were to usurp dominion over us. If a century ago an absolutely alien people like the Chinese had invaded our shores and driven the white colonists before them to distant and more isolated territories, destroying the institutions on which they had always subsisted, and crowned all by disarming them and penning them on various tracts of land, where they could be partially clothed, fed and cared for at no cost to themselves, to what conditions would the white Canadians of to-day have been reduced in spite of their vigorous ancestry? They would surely have lapsed into barbarism and become pauperized. No race on earth could overcome, from forces evolved within themselves, the effect of such a treatment. That our red brethren have not been wholly ruined by it is the best proof we could ask of the sturdy traits of character inherent in them; but though not ruined they have suffered serious deterioration, and the problem now before us is to prevent it going any further.

Treaty

What it meant to the Indians

The general terms of the different treaties were a present of \$12 for each man, woman and child, and an annuity of \$5 per head, the chiefs to receive \$25 and each councillor \$15, with a uniform suit of cloth-

ing befitting their rank every three years. Reserves were granted of about 640 acres for each family of five, or 128 acres for each man, woman and child; an annual allowance of ammunition, twine, seed grain, agricultural implements, cattle and carpenter's tools were to be provided; schools were also to be established on the reserves, the Indians promising to con-



INDIAN GRADUATES OF VICTORIA UNIVERSITY AND OF ONE OF OUR INDIAN INSTITUTES.

duct themselves as good, loyal subjects, maintaining peace and obeying the laws. The annual cost to the Government in fulfilling all the conditions of these treaties, including salaries of all officials, is about \$11 per head, or a total of \$1,150,000. The Sioux, who are refugees from the United States, were not given

annuities because they had no right to the lands of the country ; they were given reserves and a little help to start farming ; they are now self-supporting and very industrious. On the reserve life the white man's vices have taken a deeper root than his virtues ; his fire-water has demoralized whole tribes, and the diseases he has introduced have annihilated many. All Government agents and officials should be free from the use of strong drink. There have been too many of the brutish kind, drunkards, libertines and blasphemers. The man with the political pull is not always the man for the welfare of the Indian. A treaty Indian cannot go to the nearest market, travel, visit a neighboring tribe, sell his own cattle or wood without a permit, yet in practice we permit him to do just as he pleases about the education of his child. An Indian woman can go out of treaty by marrying a white man, provided the chief and council are satisfied he can keep her from want. A commutation of \$50 will let a man out. I believe a number of good Indians would go out of treaty every year if they could secure the deed for their land.

The Effect of Treaty

What is the effect of treaty on the general welfare of the Indian? The Indian is growing up with the idea firmly fixed in his head that the Government owes him a living, and that his happiness and prosperity depend in no degree upon his individual effort.

Rations and treaty are all right for the aged, helpless and infirm. Strong and able-bodied Indians hang round for rations and treaty, neglecting other duties and the cultivation of their land in order to secure what in many cases could be earned several times over in the same length of time. The system destroys his



BRANDON INSTITUTE—S. S. CLASS AND TEACHER.

energy, push and independence. It removes the necessity of compelling a man to labor for what he needs. The Indian massed in tribes is the problem; the Indian with individual opportunity is no problem. To recognize the man as a unit and hold him responsible as such, train him for his place and then let him occupy

it, is the true method of civilizing the Indian. We wonder why the Indian is so long in becoming a part of our national life. It is as if we had bound his ankles together with heavy chains and then express surprise that he has not learned to run. Our Indian policy pays more in dollars for the Indians to remain



BRANDON INSTITUTE—FOOT-BALL TEAM.

idle, unprogressive, dependent, than to become self-supporting, independent citizens. The inevitable result is discontent, lawlessness, unrest, laziness, debauchery and pauperism. As fast as our Indian, whether of mixed or full blood, is capable of taking

care of himself, it is our duty to set him on his feet and sever forever the ties that bind him either to his tribe or to the Government. Break our treaties? By no means; it is not breaking a promise to go far beyond it and grant a hundred-fold more than was at first specified. One is justified in recalling what was given in good faith when a gift of rarer value is tendered instead. To be a free man in the enjoyment of life is vastly better than to be bound to an ignorant tribe. Both Church and State should have as a final goal the destruction and end of treaty and the reservation life. While the promises in these treaties are moderate, and have their origin in feelings that are most humane and philanthropic, backed up with the kindest and very best of intentions, yet in actual results they are proving to be the very best scheme that could have been devised for the purpose of debauching, demoralizing and pauperizing the poor Indian.

Education

The Solving of the Problem

Nothing can be done to change the Indian who has passed middle life. He will remain an Indian of the old school until the last. We should make his declining years as comfortable as possible. Anything to save the young; but as to the old it may be like putting the fire out of a rotten log—and if done the ash may be worth more than the log. With the younger adults

we may do a little, but our main hope lies with the youthful generation.

The preparation of Indian youth for the duties, privileges and responsibilities of citizenship is the purpose of the Government plan of education. This implies training in the industrial arts, the development of the moral and intellectual faculties, the formation of good habits, the formation of character. The carrying out of this plan should be through the medium of permanent, well-directed efforts. This work lies close to the conscience of the people and it has been done on no niggardly scale both by the Government and the Church, yet the results have not been very satisfactory. There ought to be an agreement as to the kind of education the Indian needs, and the kind which we ought to provide for him. There may be differences of opinion, but there ought to be mutual understanding about the end to be reached. At present our Indian schools are divided into three classes:

- 1st. Day school, situated on the reserves.
- 2nd. Boarding school, situated on the reserves or near by.

- 3rd. Industrial or non-reservation schools.

These schools should be conducted upon lines best adapted to reach the most practical results. A few observations on each of the systems of schools will be in order at this point:

Day Schools

Pupil and Teacher

When treaty was made by our Government, provision was made for education. This was understood to be schools on the reserves. For a number of years this was the only system adopted, and when first established had to face the complex character of the Indian. Teachers were engaged promiscuously, and these were often without sympathy for the dirty, lousy, greasy aborigine, and sometimes full of sickly sentimentality. In the one case the pupil harkened and submitted, in the other he mistook gush for fear and stampeded riotously. The teacher had something to learn as well as the pupil. He had to study his material. It was so different to white material. He could get no help from the home. The parents were indifferent and sometimes antagonistic, and as a result the school had to carry the whole burden of the child's uplifting.

In some cases now the parent can see no benefit from the white man's education, and does not care to send his child to school; he is needed at home to fish, hunt, bring water, wood, or care for the ponies: what has been good enough for the father is good enough for the son. This prejudice is being gradually overcome, and the Indian is beginning to realize that the white man's road is the one along which he should go.

The Indian is naturally suspicious of the white man. He clings to the ways of his ancestors, insisting that they are better than ours, and many of them resent every effort of the Government either to educate their children or teach them to earn an honest dollar in any other way than their grandfathers did. But they have no objections to appropriations from the Government treasury.

The task we have before us is to win over the Indian children by sympathetic interest and a firm, kind, guiding hand; there is no other way. In dealing with these boys and girls it is of the utmost importance not only that we start them aright, but that our efforts be directed to educating them rather than instructing them. The foundation must be the development of character—learning is a secondary consideration; but what we give him should be adapted to his immediate practical needs.

Practical Methods Needed

Of the 18,000 Indians of school age in Canada, at least two-thirds must settle down and draw a living out of the soil. Some will fish and hunt; a small part will enter the general labor market as lumbermen, cannery workers, miners, freighters, sailors, railroad hands, ditchers and what not; only an odd one will enter the overcrowded trades and professions of to-day. Every Indian boy and girl ought to know how to speak and read simple English (the local newspaper), write a

short letter, and enough of figures to discover if the storekeeper is cheating him. Beyond these scholastic accomplishments his time could be put to its best use by learning how to repair a broken harness, how to straighten a sprung tire on his waggon wheel, how



INDIAN CHILDREN—IN SCHOOL.

to fasten a loose horseshoe without breaking the hoof, how to handle carpenter, garden and farm tools, how to care for horses, cattle, poultry, pigs, till the ground, produce a garden, learning the great possibilities of the soil.

The girl who has learned only the rudiments of reading, writing and ciphering, and knows also how to make and mend her clothing, wash and iron, make a good loaf of bread, cook a good dinner, keep her



INDIAN CHILDREN—PLAYTIME.

home neat and clean, will be worth vastly more as mistress of a log cabin than one who has given years of study to the ornamental branches alone.

Hindrances to Successful Day-schools

In this work the day school is seriously hindered by the unsettled and nomadic life of the people. Day school instruction ought to prove an important factor in the education of the Indian child. Its intention now is to be the initial. These schools should stand in the same relation to the Indian children as the rural common schools do to white children. They are within easy distance of the home and should meet the objection of the Indian that he does not want to send his children from home. The facts are the children do not attend the day schools, and we keep a staff the whole year to do the work that can be done for only a few months. The remedy should not be in closing the schools, but in making them more efficient—giving them an industrial turn. Bathing and cleanliness should be a part of the programme.

Wherever possible a garden should be cultivated even if the pupils and teacher have to go some distance for it. Sufficient produce should be raised to give variety to the daily bill of fare, and instead of giving a dry biscuit, encourage the boys to bring rabbit, game, fish, and this with the product of the garden would serve for a hot meal at noonday. Such a plan would not only help the boys, but afford a lesson in cooking for the girls. There would be a great advantage in making the school life a good object lesson for the home. Add to this compulsory education. The educa-

tion of the Indian child of school age must be made compulsory for a certain number of days in the year if we are ever going to solve the Indian problem.

Boarding Schools

Many statements are made from time to time about the advantages of the boarding school over the industrial school, such as: It is near the home; when children are sick they can be seen or taken home by the parents; they stand as an object lesson to all the people; they will conserve the home life of the people; they will prevent the many heart-breaks and sad separations. These statements are all true, provided there is a boarding school on every reserve; if not, since these reserves are usually so far apart, the statements do not apply to any children brought from distant reserves.

Differences between Boarding and Industrial Schools

Some say the boarding school training is equal to that of the industrial school training. At present it is not. Where the clothing is made for the pupils, the staff and plant being efficient, the training for the girls differs but little; but there is usually a vast difference in the industrial training for the boys, since at boarding schools but little is done beyond the daily routine of necessary work, such as providing wood, water, etc. To make them as efficient there must be

a farm and garden. If these be added, the staff will have to be made as efficient, and the school equipment increased. With such a plant and staff the cost will be much greater than that of the industrial school. The cost is already greater, as will be seen from the table of figures given herewith. The cost per capita must be proportionately greater, because the number of pupils for boarding schools is necessarily limited, when compared with the number of our present industrial schools.

The difficulty of carrying on the work in a boarding school is often greater. We have cases where the boarding school tends to pauperize the people, the parents and friends coming and feeding at the school, and going so far as begging for food for those at home, and sometimes threatening to keep their children at home if such favors are not bestowed upon them. Such constant visitations on the part of the parents give the child an opportunity of pouring out his complaints, imaginary or otherwise; hence the carrying out of good discipline is much greater than in a non-reservation school, for often you have to deal with the parent as well as the child, and when you have to discipline a parent you have a more difficult task. Experience teaches that visits of boarding school pupils to their homes should be as brief and infrequent as possible. Boarding schools are doing good work, when properly conducted and efficiently managed. During July I visited a boarding school on a



INDIAN CHILDREN FROM FISHER RIVER.

Pupils at an Industrial Institute.

reserve. The building itself was fine, well equipped with all modern conveniences. The Principal could speak but a little broken English, and five lady members of the staff did not know a word of English, having just come from France. What kind of a training in English could be expected in a school of that kind? And I am sure if all the members of our Mission Board could have seen the Morley Boarding School, as Dr. Woodsworth and I saw it last winter, the conclusion would be that the difficulties in managing a school on a reserve have been more than a match for our church at that point.

If we add farms and extensive gardens to our boarding schools, and have a plant that will accommodate more pupils, then we make it an ordinary industrial school, and the same problem of recruits having to come from distant reserves is to be dealt with; then it becomes simply a question as to whether such a school should be placed on any one of the reserves. As far as my experience goes, I would say in the great majority of cases, decidedly "No." Rather let it be built contiguous to some town, where the advantages of town life could be had and yet all the advantages of farm and garden life, and as central as possible to all the reserves from which the children are brought; but such a school is exactly our present industrial school.



AN INDIAN FAMILY.

All the children are pupils at the Brandon Institute.

The Financial Advantages of Industrial Schools

A couple of illustrations as to the actual cost of our present boarding schools when compared with our present industrial schools:

1st. I notice from a writer in the *Presbyterian*, of August 3rd, that the six boarding schools in the west, under the control of the Presbyterian Church, cost the church \$76 per capita; add to this the Government grant of \$72 and you have a total average cost for the six schools of \$148 per capita. The Regina Industrial School was run on \$120 a year, for ten years, and at no cost to the church. Taking these ten years as a basis, and comparing the present cost of the six boarding schools, there is a difference of \$28 per pupil, to say nothing of the difference in the training of the boys and the girls.

Our boarding school at Norway House has cost the church an average annual cost of about \$50 per capita, since its establishment. Add to this the \$72 Government grant and it makes a total of \$122. The Morley Boarding School has been an average annual cost for the past seven years of \$109 per capita; add to this the Government grant of \$72, and we have a per capita grant of \$181, while our industrial schools at Muncey, Coqualeetza and Brandon have been practically sustained on the Government grant. The Red Deer Industrial School has cost the church about \$25 per capita as an average for the past five years. It

will be seen from these figures that the boarding schools in their present state have been much more expensive to the Presbyterian and Methodist churches than our industrial schools, and are managed at a greater total expense per capita from year to year.

Industrial Schools

There are no schools anywhere of any description better designed than our Government Industrial Schools for Indians. There is no system of schools kindlier of intent, more truly thoroughly educational, better adapted for the great work of unfolding and disentangling the warp and woof of the mysteries of life, more developing, expanding and comprehensive, than the present system of Government Industrial Schools. The chief aim of any education should be the fitting for self-support. Especially is this true of a dependent race. By self-support is meant the acquiring by honest labor of enough to eat and to wear, and a decent abode. It is not the duty of any Government or class of humanity, however favored, to do more than give this kind of education, but it is a duty, and a permanent one, to give this much.

The Indian must be educated along industrial lines. It should be along the line of the physical rather than the mental. In these schools at least half the time is given to this instruction. The industrial work should be adapted to the locality where the pupil may be

expected to reside after leaving the school. In all cases the education should be adjusted to the paths of life they are likely to follow. The following will give an idea of what is usually taught, or at least ought to be taught, in an industrial school:

**What the Girls
are Taught**

Housework, mending, sewing, darning, use of thimbles, needles, scissors, brooms, brushes, knives,



INDIAN INDUSTRIAL INSTITUTES

Brandon, Man.

Muncey, Ont.

forks and spoons. The cooking of meats and vegetables, the recipes for various dishes, bread making, buns, pies, materials used and quantity. Washing, ironing, bluing, what clothing should be boiled and what not, why white may be boiled and colored not, how to take stains from white clothing, how to wash colored clothes, the difference between hard and soft

water. Dairying, milking, care of milk, cream, churning, house work. Sweeping, scrubbing, dusting, care of furniture, books, linen, etc. They should also be taught garden work. Our own women have to do a great deal of garden work, and it is of the greatest importance that the Indian girl should know how. Instruction should be given in the elements of physiology and hygiene, explaining particularly proper habits in eating and drinking, cleanliness, ventilation, the manner of treating emergency cases, such as hemorrhage, fainting, drowning, sunstroke, nursing and general care of the sick. Such an all-round training fits a girl to be mistress of her home very much better than if she spent her whole time in the class-room.

What the Boys Learn

It is not worth while trying to teach them trades and professions, in fact such an education would begin after the boy leaves an industrial school, since the Department require the discharge at the age of eighteen. It is of the most importance that he should learn something of farming, gardening, care of stock and carpenter work. His agricultural training should be of an advanced character, covering stock raising, dairying, care and management of poultry, hogs, and horses. Fruit raising, especially in this western country, where he can find by actual experience that the small fruits they so often roam the country to find can be had at their own door with less labor and of

superior quality. The manual training should be designed to teach the elementary portions of those trades most likely to prove most useful to the farmer.

The class-room work and the industrial work should be so merged as to give a thorough practical training with the aim of making the boy an all-round farmer, each of the employees in charge of particular lines of work giving lectures periodically on industrial topics. The farmer, for instance, on the rotation of crops,



INDIAN INDUSTRIAL INSTITUTE
Red Deer, Alta.



M'DOUGALL ORPHANAGE
Morley, Alta.

kinds of soil, use of fertilizers, methods of seeding, the manner of growth, the growing of wheat from the breaking of the ground to the storing and selling of the crop. After these lectures, which may be given the whole school, the teacher in the class-room should require compositions from all senior scholars. Gardening and farm work, thus blended with the class-room

work, becomes one of the best methods of developing English in backward pupils, as the child when working with his hands unconsciously overcomes timidity and naturally endeavors to imitate all he sees done. His intellect is kindled, curiosity excited, and his mental faculties are thus aroused. Care should be taken that they are taught the use of the implements and machinery used in farm work, and yet such implements are to be used, as largely as possible, as will be within the reach of the boy when he leaves the school.

The Value of the Garden

The establishment of a garden serves the dual purpose of enabling all the pupils to acquire a practical knowledge of gardening and providing fruit and vegetables for the school table. This affords a great change in diet from fish, fowl and meat. Vegetables and fruit are very beneficial to the health and reduce the cost of management. There is considerable difficulty in educating the Indian children in the use of vegetables, they preferring a meat diet, presumably due to their meat-eating ancestors. The Indian lives near to nature, but not so near as to have discovered all her secrets, so a thorough agricultural training is essential to success. The time is coming when the Indian's bit of land is to be his stock-in-trade, and for a generation or two the transition from what we have termed his "natural occupation," such as fishing and hunting, is more easy to the care of cattle and

the tilling of the soil, and thus, for a time, the red man must make his living from the land. It will insure the most independent as well as the most healthful life. Boys who would not live long in a shoe, tailor, or even a carpenter shop, may have many useful years of happiness in the open air of farm and garden life. The Indian naturally loves an outdoor



INDIAN FARMERS IN THE NORTH-WEST.

life; no occupation will so soon dispossess him of his nomadic instincts, and fix upon him permanency of habitation, as agriculture. Tilling the soil will oblige him to remain in one spot, and the performing of certain duties at proper times in the year will instill into him the necessity of systematic work and giving

attention to details. To make any real advancement the Indian must have a home wherein will centre all his interests, hopes and ambitions. The refining and ennobling influences of family life will be his greatest boon, and the home on the farm will best fill these requirements. This has been the aim in the Brandon school for the ten years of its existence. We have never attempted or even sought to turn out tradesmen, teachers, or preachers. Such a thing could not be done since the boy graduates from the school at eighteen years of age. Should any boy desire a trade or profession it would have to be a post-graduate course. This work will not be accomplished in a year, but if, in the next generation or two, he can be made self-sustaining, our fondest hopes will have been realized and the Indian placed on the firm foundation of civilization and citizenship.

**The Children
Must Attend School**

All agents of Church or State should do all in their power to increase the attendance of pupils at school, and impress upon parents and children the necessity for education on industrial lines. There should be a regular system of transfer from school to school. All children over five and under eighteen years of age should be in some school. We would do well to copy the U. S. law, which provides that the Secretary of the Interior may, in his discretion, withhold rations, clothing, and other annuities from Indian parents or

guardians who refuse or neglect to send or keep their children of the proper age in some school during a reasonable portion of each year. While the churches assist in this education the agent should enforce the going to some school, the parent taking his choice. In doing this he should be backed up by a law that exacts compulsory education. The U. S. Government spends \$3,200,000 annually on education. Each year the number of schools and teachers have gradually increased, with a corresponding annual increase in the attendance of pupils. Improved methods have been adopted and experience has shown their necessity and value, and increased facilities have been provided. There all children over six years have to attend school for a certain number of days each year, and all children too far from a day school, and all orphans not provided for by relatives, are sent to a boarding or industrial school.

**Outing System—
A Successful Plan**

In connection with industrial school training, the Outing System has been of great service in several of the schools in the U. S. Where every school is situated in the heart of a prosperous farming community it is admirably adapted to conduct the outing system. A large number of pupils are placed with families and receive the civilizing influence of a well-conducted home. When not attending school they receive pay for their services. This system has

NORWAY HOUSE AND OXFORD HOUSE INDIAN CHILDREN AT ONE OF OUR
INDUSTRIAL INSTITUTES,



been extensively adopted in the Carlyle School, Pa., the oldest and largest school in the U. S. The earnings of the pupils during the last year were \$30,000. This school has been in operation since 1879, and 4,000 pupils have graduated. Many of the present pupils are children of former students who, profiting by their own education, are desirous of having their children receive the same careful instruction.

What About Graduates of Industrial Schools?

Reports of returned students show that most of them are doing well, showing themselves to be more neat, clean, thrifty and industrious, and exercising an influence for good upon their people. Many of the graduates never return to reserve life. Upon those who do not, especially the girls, a strong influence is brought to bear to induce them to return to reserve life. Efforts are being made to guard against this by training them in the habits of self-control, self-dependence, and to live up to the standard set and the instruction imparted at the school, so that as returned students they may become industrious, self-supporting women and men. Help to withstand the down-pull of reservation life should be given by agents, teachers, missionaries, and all others who have the opportunity. Even if all should return to the old life the remedy would not be to withhold the training

from the one, but to send the other twenty-four to school. This tendency to degenerate would be greatly reduced if more of the children were educated, for the more enlightened the Indian becomes the more he conforms to the habits of civilized life. Another remedy would be in having a compulsory education, so that the day school could serve as a preparatory school for the more advanced reservation boarding school, and from the boarding school the best, physically, mentally and morally, should be graduated into the non-reservation school. If this were the enforced policy the recruits for industrial schools would be 100 per cent. better than at present, and so proportionately would be the graduates.

Those in charge of non-reservation schools should not be obliged to go after recruits. Such hurriedly collected children may not be the best for transferring, and great injustice may be done to the child and the receiving school.

The following is a record of the graduates from the Hampton Institute, U. S.: 146 rated excellent, 336 rated good, 152 fair, 42 poor, 8 bad.

A record of the pupils from the oldest institute, Carlyle, would show to be equally good. A careful observation of pupils from our own reservation boarding and industrial schools reveals that our graduates are endeavoring to overcome their environment and to prove themselves worthy of the education they have received. Their homes are neater and better cared for



REV. GEO. M. MCDOUGALL.



REV. ROBERT RUNDLE.



REV. JAMES EVANS.
Inventor of the Cree Syllabic.



REV. PETER JONES.

PIONEER MISSIONARIES TO THE INDIANS.

and more abundantly supplied with light and air. They have also more personal tidiness. They are beginning to help themselves and are becoming more industrious and self-supporting. They are filling nearly all the responsible positions with traders and others among their own people.

Evangelization of the Indian

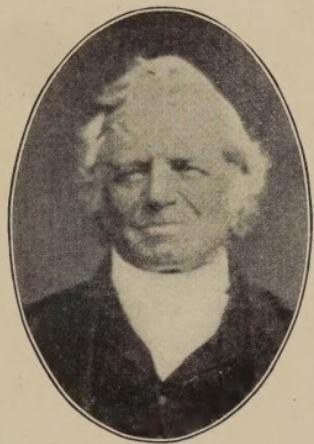
No pen has yet ever adequately portrayed the heroic, self-sacrificing efforts of those who have labored among the dusky brothers of the forests and plains. We believe nothing but the constraining love of Christ could induce any one to undertake a work which in almost every respect must be void of congeniality. There is no romance investing it, no distant lands to visit and explore whose natives can lay claim to a greater or less degree of intelligence and attractiveness, and who in their own way are educated and cultured, as are the people of China and Japan. Half a century ago the Indian work was the chief missionary inspiration of the Methodist Church. In the days of John Sunday and Peter Jones the announcement that a converted Indian was to speak was sufficient to crowd the largest churches with an eager and deeply-interested audience that listened with rapt attention to experiences that demonstrated the power of the Gospel to reach the most degraded. In the Indian work to-day there are conversions just as striking, experiences just as genuine, examples of Christian character just as



THE INDIAN MEDICINE-MAN.

"About 11,000 Indians in our Dominion are still Pagans. They are ruled by the cunning of the Medicine-Man."

marked, as in the days that are past, and the Indian work is just as deserving of support and sympathy as it was in what some regard as its palmy days. Our northern regions do not offer such inducements as are to be found in foreign fields, and yet should we not reach out our hand to help those within our gates? May not we, in our zeal for the salvation of the natives of the East, overlook our own countrymen at our doors? About



REV. WILLIAM CASE.

The father of Indian Missions.

it ours to lead them to the tree of life, whose leaves are for the healing of the nations.

In 1824, the first missionary society of Canadian Methodism was organized; its income was \$144, with a specific object of distributing the Bread of Life to the Indians of our forest and prairie. We had diffi-

ਬਨਵਹਿਰਾ ਦੋਲਗਿਅਦਾਦ
ਮਾਂਡਾ ਪਿਰਪਰਦਾ ਨਾਲਾਨਾ,
ਪਚਪਚਾਂਚਾ ਪਾਂਦਾਂਦਾ;
ਪਚਾਂਦਾਦਾ ਪਾਂਦਾਂਦਾਦਾ
ਨਾਲਾਨਾ ਕਾਂਦਾਂਦਾ ਪਾਂਦਾਦਾ;
ਬਾਦਾ ਦਾਂਪਾ ਪਾਂਦਾਦਾ.
ਗਾਂਡਾ ਲਾਵਾਂ ਬਪਰਾ ਨ ਦਾਂਗ
ਅਲਾਨਾਂਦਾ.

ਨਾਦਾਂਦ ਅਗਨਾਂਦਾ ਸਾਂਦਾ
ਕਲਾਂਦਾ, ਨ ਦਾ ਨਾ ਅਗਨਾਂ
ਖਾਂਦ ਬਲਾਂਦਾਂਦਾ;
ਲਗ ਕਲਾਂਦਾ ਪਰਾਵਲਾਂਦਾਂਦਾ;
<ਮੁਹਾਂਦਾਂਦਾ ਬਲਾਂਦਾਂਦਾ:
ਫਲ ਪਚਾਂਦਾਦਾ, ਰਾ
ਜਾਂਭਾਨਾਂਦਾ, ਰਾ ਪਿਰਾਂਦਾਦਾ,
ਬਪਾ, ਰਾ ਬਪਾ ਨਾਂਦਾ.

The Lord's Prayer in Cree.
woods the wonderful Words of Life.

The Indian problem is not solved, but it must not be given up, and it need not be deserted in despair until there is a proper and final solution. I believe it possible to civilize, educate and Christianize the Indian.

culties to encounter, such as impenetrable forests, wild beasts and savage men, wrestling with an unwritten tongue, as well as the difficulties and oppositions that beset a preacher of righteousness and a reformer of social life. Still, through the years there have been noble souls who threaded the unknown forests, endured hardships, mastered unknown tongues, and in wigwams or by camp fires proclaimed to the children of the

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